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of potassium bromide, the death of the patient was willed and *intended* by the physician. It seems equally strange to hold that the physician makes the mistake because he desires to make it. In this connection, Croce appears to maintain the uncivilized doctrine that theoretical error should be punished (p. 69). Of course, if, whenever I make a blunder in reasoning, I desire to make it, then, to maintain that, whenever I make blunders in reasoning, I should be punished, seems, at least, to have the merit of being strictly logical. All this will no doubt seem bizarre and barbarous. Croce points out, however, that society constantly punishes its members simply because they make theoretic mistakes. The erring boy is slapped, the erring youth disciplined, the erring artist rebuked. And, generally speaking, the student who does not think in accord with the principles of his teachers is, literally, punished: his teachers will not recommend him.

It is impossible even to indicate the many interesting discussions which this book contains. That on free will and determinism, however, is at least arbitrary: *the* problem is stated to be thus and thus, the question of possible alternative statements never being raised—although it would be more correct to speak of the *problems*, than of *the* problem, of free will.

The book is rendered eminently readable by the frequent discussion of concrete questions as illustrations of the highly abstract problems with which its author is engaged. In addition, the translation is, on the whole, exceedingly clear. It will not be surprising if, in the near future, "The Philosophy of the Practical" takes a place among the best-known idealistic treatises.

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THE ENCYCLOPÆDIA OF RELIGION AND ETHICS. Edited by James Hastings. Vol. VI, Fiction-Hyksos. Edinburgh: T. & T. Clark, 1913. Pp. xviii, 890.

The sixth volume of this Encyclopædia fully maintains the high standard established by previous volumes. It contains several articles of the first importance. As an indication of the care which has been taken to find the foremost authority on

each subject, it may be mentioned that in this volume one hundred and twenty-eight writers contribute a single article each. Some large subjects have been subdivided: it takes fifteen articles to deal with God. On topics in which religious differences are acute, both sides of the question are stated, *e. g.*, on Grace there are two articles, one by a Protestant, the other by a Catholic. For the volume as a whole nothing but praise is due to Dr. Hastings and his collaborators.

The articles on strictly ethical subjects are not of great importance. Of special interest to the anthropologist are the articles on God (Primitive and Savage), by Andrew Lang (characteristically bright and chatty), Folklore (Sir G. L. Gomme), Greek Religion (Dr. L. R. Farnell), Heroes and Hero-Gods (twelve articles), Human Sacrifice (several articles, including one by Prof. R. A. S. Macalister on its Semitic aspects). The biological aspects of Heredity and Growth are explained by Prof. R. C. Punnett and Prof. J. Arthur Thomson. No article in the volume will give rise to more interest than Prof. Burkitt's on Gospels. It is decidedly 'advanced,' but on several points runs counter to prevailing tendencies of German criticism. Dr. Burkitt does not believe in an *Ur-Marcus*. The first and third gospels are *directly* based on our St. Mark's Gospel. He is sceptical with regard to the possibility of reconstructing Q. He hazards the interesting conjecture that the first twelve chapters of Acts may be largely based on the lost portion of Mark. Strong emphasis is laid on the historicity of the Messianic and Apocalyptic element in this Gospel. The fourth gospel is ruled out of court as a narrative of fact.

On some of the philosophical articles a word or two may be said. In the article First Cause, Dr. James Lindsay objects that "it is an inaccurate mode of speaking to say that God is the cause of Himself" (p. 36). No doubt it would be more correct to say "ground." But if we avoid speaking of God as cause of Himself, we should also in consistency cease calling him the cause of the world. And this Dr. Lindsay does not do. It is a shock to find two or three lines further on that Dr. Lindsay himself uses "an inaccurate mode of speaking." He points out that "the First Cause argument is, properly, not an inference from effect to cause, but from effect to ground." But it is incorrect to speak of effect as correlative to ground. Ground is essentially a logical notion; and logic

knows nothing of effects. But even if we substitute the relation of ground and consequent for that of cause and effect, I do not see that it improves the argument. Have we any right to conclude from a finite consequent to an infinite ground? In the article *Fœticide*, the reference to the *Republic* of Plato should be V, 461, B. C. V, 640 refers not to fœticide but infanticide. In the article *Fortune* (Greek), I do not think Mr. St. George Stock is right in "saying for Plato" that chance must be excluded from the cosmos. Plato definitely retains the *πλανώμενη αἰτία* (Tim., 48, A), and in spite of what Mr. Archer Hind and others have said, I think that this involves chance and is connected with the recalcitrant element of matter in Nature. A feature of the very able article on Gnosticism by Prof. E. F. Scott is the emphasis laid on the recently discovered Coptic treatises. Though they represent a decadent type of gnosticism, they are of the highest importance, as the most extensive original sources. And there is every probability that fresh discoveries in Egypt will add to our knowledge of this phase of gnosticism. In the article *God* (Biblical and Christian), Prof. W. T. Davison takes a very conservative standpoint. An authoritative article on Hegel is contributed by Prof. J. B. Baillie. He might perhaps have said something about the remarkable Renaissance of Hegelianism which Germany is witnessing at present. In the article *Heraclitus*, it is interesting to note that in a famous fragment Diels returns to the reading *ἀνγὴ ξηρὴ ψυχὴ σοφωτάτη καὶ ἀρίστη* (R. P. 42). He takes it in close connection with the doctrine of Fire. The soul, the dry beam, is a spark of the divine Fire.

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THE BEAUTIFUL: AN INTRODUCTION TO PSYCHOLOGICAL ÆSTHETICS. By Vernon Lee. Cambridge: The University Press, 1913. Pp. viii, 158.

I hope the day is not far distant when every new book on aesthetics will require to be reviewed in this JOURNAL. At present writers on that subject tend to lose themselves in the intricacies either of art-criticism or of psychological analysis, and until they emerge from these labyrinths and grasp the truth that aesthetics is a branch of ethics, all one can do is to select